

LEVEL
ONE

Christian Science Sentinel

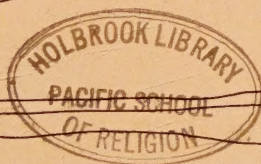


January 29, 1979

Vol. 81, No. 5

50¢

"What I say unto you I say unto all, WATCH."—Jesus



A SCIENTIFIC VIEW
OF TERRITORY

ESCAPE FROM ADDICTION

MORE THAN "MILLIONAIRES"

- 161 **Academic excellence is attainable**
James Richard Bartels-Keith
- 164 **Is it a trial or an opportunity?** Rita Hayes Hornbeak
- 166 **"I have called you friends"** (Poem)
Robert Simon Marcus
- 167 **A scientific view of territory** Kenny L. Baker
- 169 **What does God know of you?** Betty L. Boutilier
- 172 **Escape from addiction** Bryan G. Pope
- 175 **Inspiration is spiritual energy** Naomi Ruth Wheeler
- 177 **"How does your garden grow?"** Marion J. Hukill
- 184 **Imaging** (Poem) Shirley Selby

EDITORIALS

- 179 **More than "millionaires"**
- 182 **About crying**

FOR CHILDREN

- 186 **No monsters allowed** Lesley Ann Mascall
- 188 **What's good about God** (Poem) Judith Ann Hardy

TESTIMONIES AND NOTICES

- 189 **Testimonies of Christian Science Healing**
- 196 **Christian Science Lectures**

Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

Christian Science Sentinel (ISSN 0009-563X). Published weekly by The Christian Science Publishing Society, One Norway Street, Boston, Massachusetts, U.S.A. 02115. Second-class postage paid at Boston, Massachusetts. The design of the Cross and Crown seal is a trademark of The Christian Science Board of Directors, registered in the United States and other countries. Used by permission. Subscription price, postpaid to all countries, one year, \$17.50; six months, \$8.75; single copy, 50 cents.

Postmaster: Send address changes to The Christian Science Publishing Society,
One Norway Street, Boston, Massachusetts, U.S.A. 02115.

© 1979 The Christian Science Publishing Society. All rights reserved.

[Printed in U.S.A.]

Christian Science Sentinel[®]

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

Academic excellence is attainable

JAMES RICHARD BARTELS-KEITH

Are academic standards declining? Not long ago a university professor commented on the number of incoming freshmen unable to express themselves clearly in writing. Similar alarm bells are ringing in many other universities and colleges, and one distinguished university president recently warned of a "flight from excellence" in the academic world.

In a technologically sophisticated society with a growing need for educated citizens, such trends are cause for concern. Numerous analyses of the situation have been made and a wide range of remedies proposed. Some are already being carried out.

What happens if we analyze the situation from a spiritual standpoint? Looking deeper, we face the fact that the basic problem lies in a misapprehension of what man is.

One aspect of this misapprehension lies in the belief that man is a material organism with an intellectual capacity dependent

on matter, or the brain—an argument vigorously refuted in the book of Job: “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.”¹

Since God is infinite, there can be no limits to man’s God-bestowed intelligence. Thus there are only shaky grounds for the belief that since many people seem at present capable of only modest academic achievement, we should not require academic excellence of anyone. In fact, to limit one’s expectations of achievement to some dead level of mere adequacy would be a disservice to all, since this approach is obviously based on an acceptance of the concept of man as matter-bound.

To discard these limited views and to see man as spiritual, with unlimited God-given capacities, is to open the door to higher attainments for all mankind. As Mary Baker Eddy, the Discoverer and Founder of Christian Science, puts it, “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis.”²

The effect of a spiritual sense of man’s capacities on academic performance is illustrated by an experience I had many years ago. Having won an entrance scholarship, I had just enrolled in an English public school and had found myself placed in a surprisingly low form. To add to my dismay, I was doing poorly and soon ended up near the bottom of the form. There seemed to be only one way to redeem myself as a scholar, and that was to sit for a second scholarship examination, which was open to first-year students only. My classmates assured me that my chances of success were negligible. Only two scholarships were to be awarded, and there was a large field of candidates.

As the date of the examination drew nearer, my mother and I prayed earnestly to catch a clearer glimpse of man’s unlimited abilities as a child of God. I was substantially helped by statements of truth, such as this one by Mrs. Eddy in *Science and Health*: “Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought.”³ I was enabled, in some degree, to relinquish a limited, mortal perception of myself and to discern something of my God-given capabilities.

As a result of this preparatory work I was able to sit for the examination with confidence. And when the results were an-

nounced I was named as winner of one of the scholarships. Soon afterward I was promoted to my rightful place in the "Upper Fifth" and before long was placed near the top of the form—a position I was able to maintain for the rest of my school career.

Looking back on this experience, I can see a relationship between expectation and performance. When I was put in the lower form—implying low expectation—my work was poor. When I was moved up to a form where the standard expected of me was much higher, I did well. Today many educators recognize the effect teachers' expectations can have on their pupils' achievements. For instance, there have been reports of so-called disadvantaged children improving dramatically in their school-work when their teachers changed their attitudes toward them and expected them to do well.

But mere human expectations, however positive, are not enough. The realization of our full potential requires something deeper. The improvement in my school situation was brought about neither by a teacher's changed expectations nor by a promotion, but by a clearer sense of my spiritual identity. Doesn't this point to a better basis for one's expectations of academic achievement?

In the degree that teachers, pupils, and parents know that all individuals, in reality, spiritually reflect God and express His intelligence, their expectations will rest on the right basis. As they surmount limiting, material concepts such as heredity, environment, race, social factors, and IQ statistics, they will see academic excellence as both demonstrable and attainable.

Christ Jesus was uncompromising in his demands on our spiritual potential. He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."⁴ Intellectual activity must be spiritually based and morally guided in order to approach meeting this demand. On this basis we can reject the notion that to require high standards of academic excellence is somehow "elitist" or "antidemocratic," since a right concept of man's God-given intelligence can only bless the whole of humanity. Similarly, we can recognize that a right sense of intellect and scholarship is not in conflict with Christian Science.

Mrs. Eddy writes, "Let us accept Science, relinquish all theo-

ries based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence.”⁵ If an intellectual scoffs at the teachings of Christian Science, or if a Christian Scientist attaches too little importance to scholarship and academic attainment, this is an indication that a broader sense of the spiritual man and his capabilities is needed. The intellectual, the moral, and the spiritual can unite harmoniously on the basis of one Mind, one consciousness.

¹ Job 32:8; ² *Science and Health with Key to the Scriptures*, p. 258; ³ *ibid.*; ⁴ Matt. 5:48; ⁵ *Science and Health*, p. 249.

Is it a trial or an opportunity?

RITA HAYES HORNBEAK

As long as a trial is considered a trial, it will seem to be one! Conversely, when trials and adversities are viewed as opportunities to awaken us to life in God and to forward our spiritual birth, they have inestimable value. Trials can force us to grow more rapidly toward recognizing our real spiritual identity, which is entirely separate from so-called material existence and material man. Christ Jesus instructed the Pharisee Nicodemus: “Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”¹

Regeneration and the spiritualization of mortal consciousness are essential in this emergence from materiality. In *Science and Health* Mrs. Eddy writes: “Mortals must emerge from this notion of material life as all-in-all. They must peck open their shells with Christian Science, and look outward and upward.”² This

process—the new birth, or spiritual birth—involves changing one's basis from a material sense of God, man, and life to the spiritual sense of creation, in which perfect God and perfect man are the eternal facts of being. The new birth can start anytime. But all too often it takes a trial or sharp experience to turn us willingly to the divine Life, God.

God, infinite Spirit, perfect Mind, created the real man and universe. In God's ever-present, spiritual order, evil and matter, trials and troubles, do not exist or occur. Perfect good is unfolding within the infinitude of God's allness. Health, abundance, perpetual harmony, are all that spiritual man knows.

As if it could deny this eternal truth, the belief of evil—called mortal mind or animal magnetism in Christian Science—claims to have inverted God's spiritual creation. Mortal mind avers that its creation—the material man and universe—is genuine and possesses intelligence, life, and substance. Adversity and in-harmony characterize mortal mind's erroneous, material order, which claims power to govern. But evil appears real only in the illusion of the Adam-dream of life in matter. Science explains that material existence is the lie about spiritual reality.

Through scientific prayer and consistent study of the Bible and Mrs. Eddy's writings, we can find freedom. Tough as they appear to be, trials ultimately yield to steadfast knowing of the divine facts of Life. Proportionably as the omnipresent Christ—the true idea of perfect, spiritual selfhood—dawns upon consciousness and is demonstrated, the illimitable glories of Mind become more perceptible to us. The reality and perfection of our true being appear more substantial. The unreality of evil is discerned. We learn that divine Life is all there is, has been, or ever will be in man's eternal history as God's immortal child. As Christ transforms and spiritualizes us, the new birth is taking place, destroying the very evil beliefs that would produce mortal trials.

Mrs. Eddy writes in *Miscellaneous Writings*: "With the spiritual birth, man's primitive, sinless, spiritual existence dawns on human thought,—through the travail of mortal mind, hope deferred, the perishing pleasure and accumulating pains of sense,—by which one loses himself as matter, and gains a truer sense

of Spirit and spiritual man.”³ Final emergence from the material belief in an intelligence, power, and life apart from Spirit, God, is possible. The fact that tremendous spiritual growth is necessary before we can reach this goal should urge us forward, rousing us to lift our thoughts and lives higher today. So let us be eager, even grateful, to meet every trial encountered as we grow spiritually. Let us pray and prove God’s law. Then like David, who ran to challenge the giant of Philistia, we will meet trials without being alarmed or harassed. We may find ourselves joyfully echoing David’s words to Saul: “Let no man’s heart fail because of him; thy servant will go and fight with this Philistine.”⁴

As we consistently evaluate trials as opportunities to forward the new birth, to gain spirituality, and to grow in our understanding of divine Principle, we’ll cease thinking that evil is real and that we are weighed down by it. Trials will cease to be burdens. They’ll become adventures leading us into pathways of spiritual understanding.

¹ John 3:3, 5; ² *Science and Health*, p. 552; ³ *Mis.*, p. 17; ⁴ I Sam. 17:32.

“I have called you friends”

John 15:15

Infinitely more than a tribute,
honorific, fraternal entitlement,
or encircled association
—this greeting of the Master.

Rather, a clear-sighted perception,
an inclusive conception,
an impeccable assessment,
a Soul-enlivened signification
of the heirdom, nobility, us-ness of all.

ROBERT SIMON MARCUS

A scientific view of territory

KENNY L. BAKER

The ownership of land has been a bone of contention for centuries. Land is still being fought over in many areas of the world.

The solution is found in the Bible: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."¹ God is perpetually in control of both His universe and His man, and the solution to territorial conflicts lies in the acknowledgment of this fact.

But God's universe is not material and finite; it is spiritual, limitless. People will find a new and unrestricted view of territory as they look away from matter and material conditions to divine Mind, the unlimited, impartial source of all true substance; as they recognize that in reality all individuals live in infinite Mind.

Paul, speaking to those assembled in Athens, said: "[God] hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."² Paul recognized that divine and all-intelligent Principle was in charge of the universe—Principle that provides a place for each of us.

To feel confined to a certain location or excluded from it is to miss seeing that, in reality, one lives in the one limitless Mind as its idea. Life and being do not take place in matter but in the divine consciousness.

The infinite universe of Mind is not subject to contention and strife, for it is the realm of Love. Love is good and provides all good. As we come to see that we live right now in this realm, we'll find the right home, useful activity, dependable resources.

Every idea of God is sustained by Love's vast goodness. In the

midst of crowded cities or in lands where population seems to be overwhelming the available natural resources, the individual can still find security as he realizes that he lives in Mind as its idea.

God has not conceived man to be His expression and then caused him to live a precarious life under the threat of displacement and deprivation. Mrs. Eddy states, "Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul."³

When the children of Israel subjected themselves in meekness and humility to the one God, the one Soul, they were led by Love out of the bondage of a darkened sense of existence into a land flowing with milk and honey. When we make a commitment to God as the children of Israel did, we too will be led into a land—state of consciousness—flowing with milk and honey.

When working to settle conflicts relating to territory, we should seek God's guidance. We need to be motivated by Love and strive to obey its wise direction, selflessly seeking what's best for everyone concerned. We must turn completely to the infallible judgment of Spirit. Then just solutions will follow.

A Christian Scientist had lived for many years in a beautiful valley, an area blessed by a wonderful climate and supporting resources. Then a major freeway was constructed and the valley became a desirable area for development. People came with plans to double the population by building and selling homes.

The Scientist prayed to find a just solution to what looked like the despoiling of that beautiful valley by rampant commercialism. He thought of the verse from Psalms quoted earlier, and this reassured him that God was indeed in control of His creation. He felt confident that a way would be found to protect the valley from exploitation and that everyone's rights, including the developers', would be secured and respected.

The very next day *The Christian Science Monitor* had a feature story dealing with a similar situation. The story pointed out that people were not helpless when it came to the use and control of land and resources. It gave examples of how other communities had solved such problems. Extra copies of that issue

were made available to the appropriate public officials. The help of the editors of the community's several newspapers was enlisted in bringing the issues to the attention of the public.

The result was that meetings were held in which all residents of the valley were given an opportunity to express their views. Zoning laws were passed that led to a more orderly and controlled use of the land and resources. Growth has taken place in the valley, but it has been free from exploitation and unwise development.

These words from Revelation can be reassuring to people struggling with territorial problems: "He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."⁴ It is the nature of Love to provide impartially for each of us.

¹ Ps. 24:1; ² Acts 17:26; ³ *Science and Health*, p. 60; ⁴ Rev. 7:15-17.

What does God know of you?

BETTY L. BOUTILIER

Faced with a dilemma, did you ever react like this: "I just don't know what to think or do"? And then perhaps add with a futile little shrug, "God knows." But what happens if those same words, "God knows," are said with the reverence required by the commandment "Thou shalt not take the name of the Lord thy God in vain"?¹ Something wonderful.

This profound little statement "God knows," honestly contemplated, leads inevitably to a question directed right to

the heart of divine Love: "What does God know of me right now?"

Mrs. Eddy defines God in the Glossary of *Science and Health*, the textbook of Christian Science, in this way: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."² Contemplating this definition, understanding it in some measure, and prayerfully asking oneself, "What does God know of me?" can heal whatever needs healing.

I awoke abruptly one night very sick and feverish. In addition, waves of loneliness and alien suggestions of foreboding swept over me that I would be unable to meet the many needs of my parents and my children and my work. I recognized that this sick and anxious sense was not my real consciousness. Nor were the physical symptoms the real condition of my being.

So I turned to God, knowing His truth could overcome this tormenting devilry that came masquerading as my own thought. Switching on the light, I reached for *Science and Health* as one would reach for the supporting hand of a strong and loving friend. I opened the book to the Glossary definition of God and read it slowly, letting God define Himself to my consciousness. The realization of God as all-knowing was immediately comforting. This thought led me to ask: "What does God know? What could my Father-Mother know about these false feelings and fears? What could divine Love possibly know about sickness, inadequacy, lack?"

The answer came and with it a gentle peace: "Love knows no hurt or discord. God knows only His own tender fathering and mothering of His spiritual creation, His own continuous outpouring of good. Love is knowing me and everyone, for we are His spiritual ideas." I don't remember exactly how I continued in prayer, but I know I felt gathered up into God. And I remember pondering the question "What is God knowing?" in the light of each of the seven synonyms for God.

I worked with the synonym Principle along this line: Because Principle knows all, it knows the absolute security and wholeness of its entire spiritual creation. Therefore, Principle's idea, man,

must know his own safety, well-being, and reflected strength. I was completely healed right then and there.

What happened to the fear, the fever, the ominous forebodings? Mrs. Eddy tells us, "It is Truth's knowledge of its own infinitude which forbids the genuine existence of even a claim to error."³ The next morning I awoke feeling well, happy, and fearless—the way God always knows me.

When we say, "God knows," we are speaking of exclusive knowing, because there are not gods many, minds many. God alone knows, for God alone is Mind, and man simply reflects God's knowing. Fear, disease, sin, are part of evil's despotic, lying claim that there is a mind apart from God, a mind in matter. This evil knowing, this mortal mind, is nothing professing to be something. Its claims are nullified as we acknowledge the oneness and allness of divine Spirit and the perfection of God's spiritual creation, man. Healing takes place when we bring this so-called brain-thinking into subjection to Mind's knowing. The statement "God knows," declared understandingly, acts as a law of obliteration to mortal mind's oppressive suggestions, whatever they are.

Again, what does divine Principle, Love, know? Principle—the source or creator of all—knows its own shepherding, its own warm love for and care of its spiritual ideas; knows it is holding each individual idea perfect within its own allness. As Principle, God knows His own standard of absolute perfection. He knows that His own strength and power are all the strength and power there is.

Yes, God knows! And God continuously, eternally, imparts this knowing to man, revealing one Mind, perfect man, divine Science.

Yearning to understand more of Principle, we can humbly ask ourselves, "Do we love good?" For in the measure we really love good, we live good, and this enables us to understand the nature of Principle. We can comprehend Principle's fixed laws, which keep us perfectly secure as His beloved ideas. And understanding spiritual truth, we can heal whatever contradicts it in our daily lives.

What God knows *is*. It follows that what God does not know

is not. Lifting thought from material sense and self to the contemplation of what Love knows is entering into the heart of prayer. From the summit of true knowing, discordant human conditions are corrected.

Christ Jesus said, "The Son can do nothing of himself, but what he seeth the Father do." He first saw what Love does, or knows, and then expressed it. He turned always to the Father. The Master also said, "The Father loveth the Son, and sheweth him all things that himself doeth."⁴

What does God know? All that really is. Think of that! God knows only good, bestowing His knowing upon man. And such knowing *heals*.

¹ Ex. 20:7; ² *Science and Health*, p. 587; ³ *No and Yes*, p. 30; ⁴ John 5:19, 20.

Escape from addiction

BRYAN G. POPE

Why did I smoke? Many others did. I was young and I thought it conferred extra manliness and social acceptability. My pipe had become a sort of indispensable adjunct to my personality. In fact I had, quite unconsciously, mortgaged a part of myself to something outside myself, and was busy paying the premium.

How did I give up smoking? I didn't. It gave me up. Instead of having to pay off the mortgage, I gained the inestimable gift of freedom from that addiction (I was a heavy smoker), and better still, a view of what freedom really is.

How did it give me up? While I still smoked I became interested in the Science of being, which is another name for Christian Science. Finding through Science that man's real being is and always has been spiritual woke me up to the fact that Spirit, God, is the only real life-giver or stimulus. Many related truths

came pouring into my thought; much that had been obscure in Bible teaching became clearer and more meaningful. The desire to smoke simply dropped away naturally. There was no struggle. Because I had found the real stimulus, the counterfeit had to let go of me. And that was the end of it.

Looked at realistically, nicotine, alcohol, caffeine—all the drugs one gets addicted to—are false comforters. Were they good, valid, reliable comforters, one could never have too much of them. But they all fail to pass the crucial test. The more you take of any of them, the greater the discomfort. Looking for real and lasting satisfaction from any form of matter sooner or later ends in disillusion.

Mrs. Eddy does not mince matters when putting it this way in her book *Science and Health*: "Passions and appetites must end in pain. They are 'of few days, and full of trouble.' Their supposed joys are cheats. Their narrow limits belittle their gratifications, and hedge about their achievements with thorns."¹ The "thorns" are plain for all to see in the antisocial effects of smoking, drinking—*any* form of drug taking.

Do Christian Scientists lay blame on those who are addicted? No. But they see massive evidence of humanity's need to turn from the belief that real satisfaction comes from life somehow resident in finite, time-bound matter, to the understanding that God is our Life—that our true being is in divine Spirit. The needed change is so radical that we tend to shy away from it. It runs counter to all the material world has taught us. But it is not willpower or adjusting our body chemistry that will truly rid us of the desire for false comforters. Only a change in the direction of our thought gives us back the dominion we appeared to have lost and sets our feet on the pathway of eternal life.

Almost two thousand years ago the most spiritually powerful man the world has ever known, in love for humanity, poured his heart into this admonition: "Repent: for the kingdom of heaven is at hand."² In modern language we might restate it, "Change the direction of your thought and action; heaven, not hell, is right here, if you will but open your eyes to it." Jesus could have made no more radical request. Nevertheless, it spells hope for everyone, including those who have felt the curse of addiction.

This change of thought, with the change of action that follows from it—is this hard to do? It doesn't have to be. It is no harder than we ourselves make it. Sincere willingness to accept new views of God and man's part in His creation, and to let them comfort one in a way no material means can even begin to match, is what is needed.

No one really wants to be a slave to any thing. Those things that demand we become hooked on them are false gods to which we need not bow down.

To begin to exchange what the five physical senses tell us of man for Christ Jesus' gloriously effective teaching concerning spiritual man and his relationship to heaven at hand, is the most comforting, freedom-conferring activity that anyone can engage in. Jesus said, "Ye shall know the truth, and the truth shall make you free."³ Free to all who accept it, this truth opens the way to healing the addictions of today as surely as it opened the way to healing the ills of humanity in the Master's day. The basis of all healing in this most beneficial way is the commandment that still echoes imperatively down the centuries: "Thou shalt have no other gods before me."⁴

Taking an honest look at them, we cannot but agree that false comforters, false gods of any kind, have had their miserable day. It is long past time we put an end to them. But if all facets of mortal existence that claim to be addictive were physically removed from the earth, humanity would still need the true Comforter, divine Science, to fill the aching void in its heart. This Comforter is at hand for every one of us.

¹ *Science and Health*, p. 536; ² Matt. 4:17; ³ John 8:32; ⁴ Ex. 20:3.

Inspiration is spiritual energy

NAOMI RUTH WHEELER

There's a popular saying that genius is 10 percent inspiration and 90 percent perspiration. Adam, who, according to the Bible story, was doomed to spend his life toiling in the soil and whose major talent appeared to be blame-fixing, would no doubt have agreed.

Think of the spiritual genius of Christ Jesus, whose deep, constant, ascending prayers enabled him to heal multitudes! And think of his followers. John was inspired, even in exile on the stony Isle of Patmos, to the point of beholding a new heaven and new earth and painting a panorama of the struggle, and of the victory in human consciousness that comes with the understanding of God, divine Mind, and His idea. And Paul, through his danger-laden ministry and his letters, aroused the people to more firmly and widely establish the early Christian Church.

What is this thing called inspiration, which material sense fails to find in corporeal pleasures and spiritual sense can cultivate in the most barren circumstances?

It is spiritual energy.

Not a mysterious, evanescent influence that suddenly wells up within us and just as abruptly vanishes, inspiration is spiritual energy flowing from God but needing to be exercised in consciousness.

This divine illumination is generated each time we express Christlike qualities. We must let the always-operative spiritual energies of Love replace resentment, envy, criticism. In our lives we must activate energies of Truth to annihilate dishonesty, carelessness, unconcern. We must arouse the understanding of Life to destroy suggestions of fear, fatigue, dullness, decay. And we must consistently utilize the spiritual energies of divine Mind

to rout the forces of material sense that would deny or limit man's true being as God's child.

"But," we may say, "that is all great once our metaphysical motor is running, but how does one gain the first thrust that leads to greater momentum?" Two of the most essential elements for being receptive to inspiration, or spiritual energy, are listening and prompt obedience to divine direction. These are basic to success in the practice of Christian Science.

Inspiration is not temporary, personal electrification. On the contrary, it is spiritual illumination, and our receptiveness to it is strengthened by constant mental purification, which eradicates the darkness of mortal material-mindedness.

In a speech as memorable for its spontaneity as its Science, Mrs. Eddy told an audience in Chicago: "Who knows how the feeble lips are made eloquent, how hearts are inspired, how healing becomes spontaneous, and how the divine Mind is understood and demonstrated? He alone knows these wonders who is departing from the thralldom of the senses and accepting spiritual truth,—that which blesses its adoption by the refinement of joy and the dismissal of sorrow."¹

When spiritual energies amplify, to our perception, the spiritual senses over the material, the still, small voice of Truth moves us to new levels of inspiration and its manifestation. As this becomes more consistently our pattern of thought, we will no longer say with Job, "When I waited for light, there came darkness."² Perspiration will yield to inspiration. It is natural for us to be receptive to this divine influx, and not dependent on limited human resources. Infinite Spirit and its infinite influence are ever present, motivating man and ceaselessly operating to enlighten, purify, and exalt us.

¹ *Miscellaneous Writings*, pp. 100-101; ² Job 30:26.

“How does your garden grow?”

MARION J. HUKILL

Do you like gardening? I do. Pulling out weeds, tidying up the edges, enjoying the order and beauty that are the rewards of loving care remind me of the gardening each of us needs to do if we would keep our mental plots in good shape.

In Christian Science, tending our mental garden is a necessary, daily obligation. If we want to grow into that stature of spiritual understanding where we find our real identity as sons and daughters of God, we must be alert to the kinds of thought we are planting. Seeds take root and grow in individual consciousness. In “What Our Leader Says” Mrs. Eddy outlines the desirable process: “Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness.”¹

Obviously, evil seems rampant and boasts in many ways that it is motivating us. Becoming students of Christian Science doesn’t mean we won’t be challenged. But if we are mentally alert to God’s allness, our garden gate will not open to evil’s knocking. The important thing to keep strongly before us is God’s allness. Mrs. Eddy tells us, “The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind,—that God is Love, and therefore He is divine Principle.”²

One time a member of my family answered the doorbell to find a representative of a religious order selling pamphlets. When she mentioned that we were Christian Scientists, his reply was: “Oh, you’re the people who believe in God as Principle. How could God be Principle?” I don’t know what she replied,

but she told me later she went to the dictionary to satisfy her own questioning and found among other definitions that the word "principle" means "ultimate basis or cause." This reminded her of Malachi's questions: "Have we not all one father? hath not one God created us?"³

One morning after almost an entire night's wrestling with fear and pain, I found myself wondering what a medical diagnosis might disclose. Immediately recognizing this as aggressive mental suggestion, out of line with one Father, one cause, I remembered Mrs. Eddy's familiar words: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all."⁴ An examination of matter, I saw, can indicate nothing of man, who is spiritual and immortal. All the fear and pain just left when it became clear to me that infinite Mind could never be found in matter. I had gone into my garden of right ideas, and they had shown me God's all-power. I had rooted out the weeds of fear, and mortal mind's insistent clamor of sensation and substance in matter. These had no place to grow, I realized, in the order of divine Principle. God had made all that was made, pronounced it good, and given man dominion (see Gen. 1). The New Testament tells us, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind,"⁵ and our Master, Christ Jesus, left us this message: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."⁶

We need to remember we have refuge in the truths that constitute our conscious sense of being. No matter how strong the storm of fear or pain or sickness may seem, the truth is not in any of it. We can be grateful for the opportunity to listen to what Spirit—Life, Truth, Love—is imparting through Mind.

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 210; ² *Science and Health*, p. 275; ³ Mal. 2:10; ⁴ *Science and Health*, p. 468; ⁵ II Tim. 1:7; ⁶ Luke 12:32.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

More than “millionaires”

God is universal Principle and Love, and man is everything God expresses. Man doesn't really live in a world of chance, of fluctuating substance, of wildly varying opportunity, where anything can occur—where the good, bad, or indifferent are irrational, a matter of luck. He is the ultimate of God's perfect self-manifestation. “Man,” Mary Baker Eddy tells us, “is the climax of creation; and God is not without an ever-present witness, testifying of Himself.”¹

Whether individuals or nations live adequately (or even amply) is greatly influenced by the concepts that are accepted about God and man—whether we accept standard material views or reason somewhat along the lines of the foregoing. A perpetual struggle to cope financially can be seen as an opportunity to develop a higher sense of spiritual being. Christian Science gives us revolutionary insights that introduce us to new possibilities, and combat and defeat acute or chronic lack.

A life of poorness—or an erratic economy of boom and recession—can be turned in a better direction by our getting a new sense of reality, cultivating first of all a clear view of what God really is. This will focus our sense of what man really is. So long as we think that man is just a material entity and godless—that we stumbled willy-nilly into life and existence—then we are exposed to economic instability. We can suffer deficiency at any time, because this kind of thinking is thin, meager, and substanceless.

Identifying oneself with the infinite man of God's creating (with man, the climax) rather than as a personality of mortal man's making, struggling along in an uncertain economic cli-

mate, will change things. If we believe our funds are far too skimpy, then we must look not to balance sheets and figures but to Principle and its innumerable ideas. If we're going to drift along with the notions that God doesn't exist, or that He does exist but doesn't care about us—or does care but can't help, or hasn't—then we will likely remain in a low state of living until we think more spiritually.

But take heart. "Wholly apart from this mortal dream, this illusion and delusion of sense, Christian Science comes to reveal man as God's image, His idea, coexistent with Him—God giving all and man having all that God gives,"²—these are the words of our great Leader, Mary Baker Eddy.

Whether lack is individual or national, we can gain a better, fuller sense of divine Love. This snaps us out of the "illusion and delusion of sense." The law of Love is the law of infinitude and amplitude. Because Love's ideas are uncountable, we can be more than "millionaires." We can know and prove that we have our being in the oneness of Love, in which there is no finiteness and no counting and where we are governed by God's law of abundance, not by chance, luck, uncertainty, or recession.

Demonstrating divine substance, having the things we really need—and perhaps having a surplus with which we can judiciously help others—doesn't come from our being idle or lazy. It doesn't come from optimistically expecting someone will give us a lot of money, from thinking that the world owes us a living, from hoping someone is going to leave us a legacy—or from waiting for an upturn in the national economy. Demonstrating supply might involve giving more service in our business, utilizing more of the infallible intelligence that comes from God, using more foresight, taking a more universal interest in life, having a wider sense of Love. When you do this, then "blessed shalt thou be in the city, and blessed shalt thou be in the field,"³ as the Bible puts it.

Demonstrating supply does not signify mindlessly acquiring objects. It means consciously including spiritual ideas. It is not accumulating matter or physical items but expressing the substance of Love, being the very expression of Love.

Supply is not for self-indulging but for God-expressing. Sup-

ply is subjective. It is an element of divine Mind's consciousness of limitless being. In knowing its infinite existence Mind constitutes inexhaustible substance. This Mind is the Mind man reflects. It is man's cause. True substance is inseparable from man's true being.

All that we need is inbuilt, built into the real man. Supply is not something added to man but is an eternal aspect of man's real nature. There is no supply "there" that is not "here." Man doesn't live in a universe of material space and distance. We don't have to go somewhere else for substance or wait until some other time for it. Because we exist, our individual supply exists. It is demonstrable divine law that everything that truly is includes what it needs to *be* what it is. Christ Jesus knew and proved this.

We don't have to suffer from what is called a fixed income. Spiritually speaking, there is no "fixed income," because the "outgo" from God is not limited, the infinite good that floods from eternal Love is not frozen. If we think our income is too small and we can do nothing about it, let's be clear that it's not our financial setup that needs changing or expanding but our thought, our conception of God and of what we really are. If we think we lack, then we're believing we live in matter instead of knowing we live in divine Love.

Such reasoning does change our circumstances in tangible ways—after all, Jesus' need for tax money was met by the coin found in the fish's mouth.

Lack is the externalization of the mortal belief in finity. Substance is the expression of Love's consciousness of infinity. Infinite Love in knowing itself loves itself, and in so doing can't help loving us because we're one with Love. Affirming this, living by it, is the key to demonstrating the presence of Love's love, the answer to economic instability and hardship.

GEOFFREY J. BARRATT

¹ *No and Yes*, p. 17; ² *The First Church of Christ, Scientist, and Miscellany*, p. 5; ³ Deut. 28:3.

About crying

Kids cry. And so do teen-agers and women—and even men! People cry for all kinds of reasons. Some cry out of anguish. Others shed tears of gratitude or joy.

Crying has always been a natural human impulse. Everyone at some point has been moved to tears for one reason or another. And yet Bible writers recognized the day that there would be no more crying.

The book of Isaiah, for instance, foresees a new heaven and earth, and the prophet gives God's promise: "I will rejoice in Jerusalem, . . . and the voice of weeping shall be no more heard in her, nor the voice of crying."¹ John actually saw the presence of that new heaven and earth. His vision included the certainty for all of us that "God shall wipe away all tears from their eyes; and there shall be no more . . . crying."²

What John saw was a vision of reality. He recognized the true status of being. He discerned man's innate spirituality, free of mortal emotion and expressive of God's perfection. But is it realistic to begin making practical such a release from crying—especially when crying is thought to be such a fundamental emotion?

Obviously, the world is not going to artificially hold back its flood of tears. But we can take beginning steps toward understanding our relationship to God as Soul. Christian Science explains that Soul is a name for God and that He is the source of spiritual feeling—which is the only real feeling—because Soul is the only cause. An understanding of this will certainly begin to quiet some of the aggressive impulses that would emphasize excessive or uncontrolled crying.

The need is not to choke our emotions but rather to begin freely expressing God, Soul. Anguished emotions interfere with the expression of Soul. But divine feeling provides an unlimited flow of pure goodness and joy in individual being.

Crying often symbolizes a release. But genuine release comes from the expression of Soul. This is actually man's true and permanent purpose. He lives to express Soul—to give evidence of

God's nature. Soul does not deprive man of feeling. It eliminates the instability and uncertainty of emotionalism and provides the real source of deep spiritual feeling. Feeling that is derived from Soul can be recognized in such qualities as joy, inspiration, peace, spontaneity. This kind of feeling, spiritually cultivated, turns thought away from a mortal personality, while crying tends to sympathize with that mistaken sense of identity.

This is not to say that events won't challenge us as we continue to outgrow limited mortal beliefs. But when we encounter difficult situations, we will find that our growing appreciation of the Science of being removes the tears, comforts us, and brings to our lives the manifestation of Soul. Mrs. Eddy reminds us, "Mortal throes of anguish forward the birth of immortal being; but divine Science wipes away all tears."³

A young woman went through a difficult and trying situation. Close friends had betrayed her. It seemed the good she had done for them had been used to injure her. As she grieved over this persecution, there were times when she was unable to control a mournful and even—to her—foreign kind of crying. As she prayed she began to see the impersonal nature of mortal mind and its emotions and to perceive that the unusual wailing was not native to her expression of Soul. Those sessions of crying ceased, and the troubled feelings began to lift.

A few weeks later she and her husband viewed a film portraying a religious ceremony that emphasized and encouraged crying. With surprise, they both recognized it as the same *kind* of crying she had experienced. It became clear that the crying had been impersonal—a response to worldly thought rather than her own true feeling, naturally impelled by Soul.

Because tears are ultimately unavailing, they are wiped away by Love. As we yield to God's presence, deep poise is established in consciousness. Referring to divine Love, Mrs. Eddy writes, "It binds up the broken-hearted; heals the poor body, whose whole head is sick and whose whole heart is faint; comforts such as mourn, wipes away the unavailing, tired tear, brings back the wanderer to the Father's house in which are many mansions, many welcomes, many pardons for the penitent."⁴

Because crying is not native to man, who expresses God, we

will find ourselves outgrowing not only that emotion but also whatever would wrongfully move us to tears. It is our love for God and our inherent desire to manifest His perfection that enable us to express a tranquillity and serenity far above the impulses of material sense. Divine Love gives us no cause for anguished tears. Soul gives us the poise to begin proving that fact.

NATHAN A. TALBOT

¹ Isa. 65:19; ² Rev. 21:4; ³ *Unity of Good*, p. 57; ⁴ *The First Church of Christ, Scientist, and Miscellany*, pp. 132-133.

Imaging

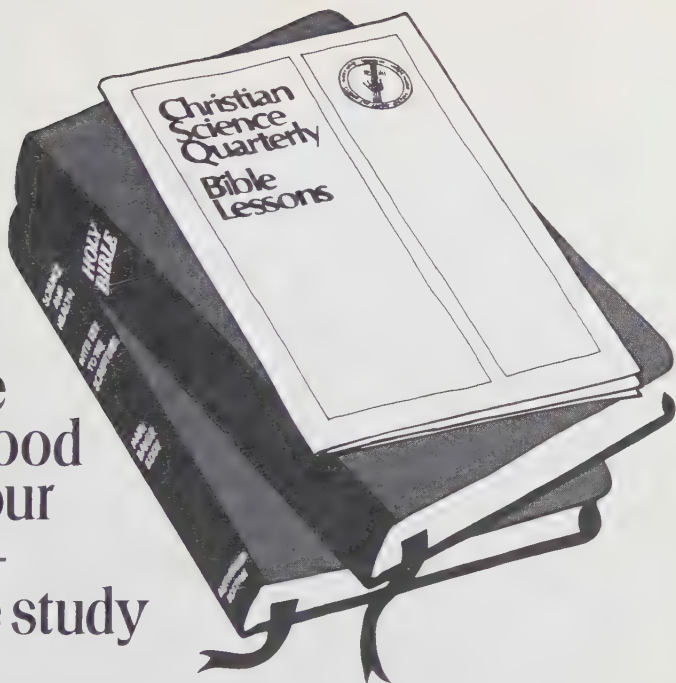
Should another's callous emotions
angle on your face and subtly seek
their likeness to double evil's space;
should distortions shape the surface, and
corners fill with hate—let
love, untainted, tranquil, reflect God's
likeness in their place.

And if another's careless thoughts with
yours would intertwine and deftly seek
to picture man as error would define—
if shadows stretch their outlines, and
dark shapes crowd the mind—let
love, untroubled, changeless, behold the
man of God's design.

When face, *in perfection*, images face
Love mirrors brothers in complete embrace.

SHIRLEY SELBY

A force for good in your life— Bible study



And a most practical guide to the resources of the Bible is at your disposal: the Christian Science Quarterly—Bible Lessons.

Each lesson centers on a different and vital subject. It combines Scripture verses and stories with related passages from Science and Health with Key to the Scriptures by Mary Baker Eddy, to give you fresh and revealing views of that subject.

The Quarterly comes in English, English-Braille, and any of 12 other languages, at a nominal price. Stop in and make use of it at any Christian Science Reading Room, or write for a free sample copy to

The Christian Science Publishing Society, One Norway Street,
Boston, MA, U.S.A. 02115

No monsters allowed

Lesley Ann Mascall



SKM

Nicky was four years old. He and his sisters went to the Christian Science Sunday School near where they lived. One day he didn't feel very well. His mummy had been sitting with him, but now she had gone into her room where she kept her Bible, and *Science and Health* by Mary Baker Eddy, and had begun to read.

When Nicky began crying because his tummy hurt and his head was hot, one of his sisters took him into his mummy's room. Nicky wanted to stay with his daddy and sisters, because they were having fun together watching a cartoon; he didn't want to feel sick.

His mummy asked Nicky, "Would you let a big bad monster into our house?" Of course he said no; not even if it kept knocking on the door to come in!

Then his mummy explained to Nicky that a tummy ache and hot head were just a big monster lie, saying that God didn't love him enough to look after him all the time. They both knew that monsters aren't real and that the Bible says, "God is love."¹ He is always loving and looking after all His children.

So they agreed that if that monster whispered or even shouted at him like that again Nicky would just shut the door of his thought and not let it in. He would know it wasn't good, so it didn't come from God. God gives us everything we need, and it's always good, because He is good. There isn't room for anything but good, because He fills us with His good thoughts.

Both Nicky and his mummy knew that a hot head isn't real or something to fear. God didn't make anything to be frightened of. He is good and everywhere, and who could be frightened with God all around looking after us! Then the fever just melted away, and Nicky went back to play with the others.

Later, while he was laughing at all the fun, his tummy started to hurt again, but this time he didn't cry; instead, he jumped off the chair and ran to the door and shut it

hard, as though he were shutting out a monster. A little while later, again his tummy began to hurt, but Nicky still wasn't fooled into thinking the pain was any part of him. So he got up, and once more he shut the door. This time he'd really seen the pain was nothing. You can't, after all, fool God's child. He'd learned at Sunday School that he was just that: God's perfect child.

Soon he got up again and went in to see his mummy and told her, "The pain went away because I wouldn't let it in." His mummy smiled because she knew that Nicky had *used* the truth. He had done what Mrs. Eddy says in *Science and Health* we should do, "Stand porter at the door of thought."² He had shut the door on sickness and opened his thought to the goodness of God. Now he wasn't frightened anymore. He was strong and well because he knew he was with God.

¹ I John 4:8; ² *Science and Health*, p. 392.

What's good about God

God gives me His knowing
That girds me with power,
To guide all I do
And guard me from harm.

Judith Ann Hardy

Testimonies of Christian Science Healing

I am a retired schoolteacher. Early last year I was having treatment from a Christian Science practitioner for a sumac-induced rash. Suddenly the whole condition erupted violently. It was discovered that I had unknowingly cut a patch of dormant poison oak with my chain saw. The juice had sprayed both my arms. The symptoms appeared terrifying.

The practitioner and I redoubled our prayerful efforts. We shared many beautiful truths. One was from *Science and Health with Key to the Scriptures*, where Mary Baker Eddy says (p. 463), "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." Finally, this came to me and I wrote it down: "Since God is All-in-all, there is nothing that can possibly enter from without and pollute the allness of God's perfect kingdom; hence, there can be no such thing as contamination or pollution." Thereafter, my healing began.

To keep the arms bandaged and clean, I engaged the professional aid of a nurse from the local visiting nurse service for Christian Scientists. One day, as I was lamenting to her my apparent lack of spiritual receptivity needed to bring about a speedy healing, she assured me the condition was clearing up beautifully—that I could be grateful that I was under Christian Science treatment. She said, "You have been healed already!" So I tried to be more grateful for Christian Science, for the expert care of the nurse, and the effective prayer of the practitioner.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Within two or three weeks I was completely healed. How completely, I was to learn when someone with medical training spoke of it as a wonderful healing—no scar tissue, no muscle or flesh damage—absolutely nothing to remind me of the condition. And after the practitioner began work, there had been no appreciable physical discomfort.

Is it possible that we are so sheltered in God's great love through a knowledge of the Comforter, divine Science, that at times we do not realize how well protected we are? And this truth is here for all mankind! I am grateful that Mrs. Eddy faithfully follows Christ Jesus' healing method.

R. SHELDON HUNT
Altadena, California



When I was eight, we attended a cookout during vacation. A can of gasoline was carelessly used, and it exploded. The shooting flames set me on fire. My brother tackled me and smothered the flames, but one of my legs was badly burned. No medical aid was sought. Instead, a Christian Science practitioner was called, and through his prayerful help we were able to continue our vacation. After a short time the leg was completely healed, leaving no mark or scar.

Years later I realized that forgiveness played a large part in this healing. The man who had started the fire was my father's business partner, and had there been any condemnation or blame, it would have been a difficult situation. I remember reassuring him over and over that I was fine, trying to ease any feeling of guilt he might have. Also, as a pupil in a Christian Science Sunday School, I was learning about the goodness of God, and an atmosphere of love, protection, and harmony filled our home. These were contributing factors in my healing.

Two years ago I had another opportunity to learn more of forgiveness. After a fall from a horse, I suffered on and off with back problems. Finally, any movement was painful, and there was a grating sound when I changed positions. I had help from a Christian Science practitioner, and I prayed myself. I also

considered the meaning of such terms as “flexibility,” “movement,” “false responsibility,” and “human will.” I felt there had been much spiritualization of thought, but the condition persisted. One afternoon in desperation I implored, “Father, I can’t go on. I will do anything to be free—just tell me what!” I saw the answer clearly: “Forgive the horse.” Through a mixture of laughter and tears I began to do just that. I realized that my true nature as God’s child had never been harmed. By nullifying the belief that an accident had taken place, I could no longer suffer from its effects. I also found other areas in my life that could stand some forgiveness. When I no longer carried the burden of blame, the back condition just faded away, and the healing has been permanent.

Through the healing of grief and loss at the passing of a close relative, my commitment to Christian Science deepened. I have not felt alone since. Christian Science class instruction resulted from my desire to progress in spiritual understanding. Mrs. Eddy tells us (*Science and Health*, p. 55): “In the words of St. John: ‘He shall give you another Comforter, that he may abide with you *forever*.’ This Comforter I understand to be Divine Science.” I feel this conviction that the Comforter is here because of the peace, comfort, and healing that are mine from the daily study and application of Christian Science.

(Mrs.) GEORGINE MARIE MAXWELL
Lisle, Illinois



Since my testimony published in 1960 describing my healing of a back condition, my every need has been met. Established in my own business, I have had many proofs of God’s care and guidance.

Recently, in drying myself after showering, I felt a large lump deep under the skin. I knew immediately I needed a strong, corrective truth. I thought of this: Love is “the universal solvent.” This comes from *Science and Health* by Mrs. Eddy, where she says (p. 242), “In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of

error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death.”

I received inspiration from daily study of the Bible Lesson in the *Christian Science Quarterly* and my own prayer. And the concept of Love as “the universal solvent” continued to grow within me. I endeavored to express more love in every activity—driving to work, contact with customers, with family at home, and so forth.

Expressing love in this way brought the healing. I just realized one day that the lump had dissolved and the healing was complete. I am grateful for this, but the biggest blessing is that it has been an ongoing process. Opportunities to express more love continue to increase, and I find it a fulfilling pursuit.

EDWARD E. GYGAX
Hillsboro, Missouri



My first physical healing took place a month after I began attendance in the Christian Science Sunday School. I had broken my hip at the age of five, and whenever there was a change in the weather, my leg was affected by rheumatism. I was reading about a healing of this condition in one of the periodicals when I realized we had been having much damp, rainy weather. Yet I had not been troubled with rheumatism. It has never recurred.

About this time, sick headaches, considered inherited through three generations, disappeared. After nine months of study, eczema, which had severely affected both hands, was permanently healed.

Knowledge of Science helped me in my schoolwork, from grade school through college. I always did the required studying, but I never looked at an examination paper until I had silently known that God is the source of intelligence, and man, as His reflection, manifests that intelligence.

The practical application of Science has also assisted me in business. Financial needs have been met. When my parents passed away, my brother and sisters were small; I was able

to support them and acquire my education at the same time.

I have never worn glasses. I attribute my good vision to an understanding of the spiritual definition of the Bible term “eyes,” given in *Science and Health* by Mrs. Eddy. It begins (p. 586): “EYES. Spiritual discernment,—not material but mental.”

As a member of The Mother Church for over fifty years, I am deeply grateful for numerous physical healings, and for the comfort and guidance the study of this Science has given me.

(Miss) ADELAIDE L. ESPELAND
Washington, D.C.



After only a few days' study of Christian Science, my mother was permanently healed of a physical difficulty she'd had for twenty-five years. After that she had numerous other healings. But more important, she lived this Science and was an inspiration and help to many.

One evening while I was out walking, I tripped and turned my foot badly. I said, “No! ‘Accidents are unknown to God.’”^{*} Then I added, “Since they are unknown to God, they are unknown—period.” Immediately I thought of Mrs. Eddy's words (*Science and Health*, p. 264), “We must look where we would walk, and we must act as possessing all power from Him in whom we have our being.” To me this meant that we must act as though we really do have this power, because we actually do. I was conscious of God's holy presence, and as I stood there I could feel the foot returning to its normal shape. While walking was difficult for a short while, I was soon using the foot normally. My family knew nothing about this until the next day, when the healing was complete.

At one time I was ill with what appeared to be pneumonia. A practitioner was helping me, but the condition seemed to worsen. One night my husband bent over me and said he was afraid of losing me. He called a doctor, who came and made some dire predictions. I was not aware of all that was going on until I realized the doctor intended to give me an injection. At

this point I opened my eyes and refused it. He insisted, and with deep sincerity I said to my husband, "If you love me, you will not allow this." He did not allow it. The healing began then—when my husband had completely released me to God's care. Shortly after that I was able to get up and was soon free.

We were going out to a dinner meeting one evening. As I closed the car door my finger was caught in it. Although I wore gloves, there was bleeding and blood came through my glove. The pain seemed extreme. As the engagement was necessary to my husband's business, I said nothing about what had happened. I turned to God immediately and was aware of the healing Christ taking charge in my consciousness. I felt at peace, and the pain ceased. I was sure everything was all right. When we arrived at our destination I removed my gloves and saw that healing had taken place. Only a pale mark remained, and shortly that left.

Words could never convey my gratitude for this Science. My prayer is that I show by my life just how much I thank God for His goodness and care.

(Mrs.) MADELENE F. NEILL
Lewistown, Pennsylvania

*Editors' Note: (*Science and Health*, p. 424): "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony.

"Under divine Providence there can be no accidents, since there is no room for imperfection in perfection."



About ten years ago I woke one morning with my face distorted. I had an early dental appointment, and as I had waited several weeks for it, I decided to go. When the dentist saw me, he was shocked. He told me I had had a stroke, which had caused facial paralysis, and that I must have immediate medical attention or my face might remain distorted. I told him not to be concerned, that I was a Christian Scientist and would work it out through prayer.

I went home and called a friend, who is also a student of

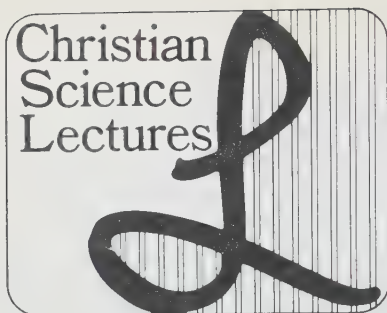
Science. We both prayed, realizing the perfection of man as a child of God. After a few days, as improvement was not apparent, I called a Christian Science practitioner for help.

My husband, who is not a Scientist, had been talking with some friends who were doctors. They were insistent that I have medical treatment at once. My husband asked me to please see a doctor—if not for my sake, for his. I declined, because for several years, especially the previous two, I had been studying the wonderful truths of Christian Science, which I knew, with all my heart, would heal. I urged him to be patient, for I *would* have my healing. He never mentioned it again.

Sunday came. I was better but still not presentable. I spoke with the practitioner by long-distance telephone and was inspiringly assured that my God-given freedom was asserting itself. Mrs. Eddy says (*Science and Health*, p. 459), “To mortal sense Christian Science seems abstract, but the process is simple and the results are sure if the Science is understood.” And further on the same page, “Guided by divine Truth and not guesswork, the *theologus* (that is, the student—the Christian and scientific expounder—of the divine law) treats disease with more certain results than any other healer on the globe.” This I found to be true.

By Wednesday I was completely free, and filled with gratitude and joy. All effects of the stroke were gone, and at the testimony meeting that evening I served as usual at my post as First Reader.

(Mrs.) DOROTHY V. CRUMP
Walnut Creek, California



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

ENGLAND

ESSEX—Leigh-on-Sea (Second, Southend-on-Sea): Westleigh Schools, London Rd., 8 p.m., Tues., Apr. 3.‡ "The Key to the Mystery of Creation" (McClain)

GREATER MANCHESTER—Manchester (Society, Wythenshawe): South Wythenshawe Upper High School, Woodhouse Ln., Brownley Green, 3 p.m., Sat., Apr. 7.‡ "Is Your Heart on Fire?" (Rogers)

KENT—Folkestone: Church, Christ Church Rd., 3 p.m., Sat., Mar. 24. (Rogers)*

Margate: Church, 406 Northdown Rd., 7 p.m., Thurs., Apr. 5. "Why Spiritual Healing?" (McClain)

Rochester: Church, off 160 High St., 7:30 p.m., Mon., Apr. 2. "The Key to the Mystery of Creation" (McClain)

LANCASHIRE—Blackpool: Church, Whitegate Dr., 7:45 p.m., Thurs., Apr. 5.‡ "Is Your Heart on Fire?" (Rogers)

FEDERAL REPUBLIC OF GERMANY

Celle: Städtische Union, 1 Thaerplatz, 3 p.m., Sun., Mar. 4.‡ In German. "Responding to the Word of God" (Anwandter)

Duisburg: Mercatorhalle, Königstr., 8 p.m., Tues., Mar. 6. In German. "Responding to the Word of God" (Anwandter)

Heilbronn: Kleiner Saal, Festhalle Harmonie, 28 Allee, 4 p.m., Sat., Mar. 10.‡ In German. "Liberation Through Christ" (Anwandter)

Ludwigsburg: Aula, Pestalozzischule, 7:30 p.m., Fri., Mar. 9.‡ In German. "Liberation Through Christ" (Anwandter)

FRANCE

Enghien-les-Bains: Salle des Fetes (Face au Casino), Rue de la Libération, 7:30 p.m., Tues., Mar. 6. French translation 9 p.m. (Rogers)*

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Grahamstown: Conference Hall, The 1820 Settlers National Monument, 8 p.m., Tues., Apr. 3. "Justice Under God's Care" (Henderson)

BAHAMAS

Nassau: Stephen Dilleth School, Wulf Rd., 8:30 p.m., Thurs., Feb. 22. (Houston)*

UNITED STATES

(Week of February 11 to 17)

CALIFORNIA—Beverly Hills: Church, 142 S. Rexford Dr., 8 p.m., Tues., Feb. 13.‡ "The Human and the Divine Economy" (White)

Carmel: Sunset Center, San Carlos St., 12 m., Mon., Feb. 12.‡ "The Search for Life" (McGrew)

Compton: Board Rm., Compton Unified School District, 620 S. Tamarind St., 11 a.m., Sat., Feb. 17. "Let My People Go" (White)

Escondido: Escondido Junior Academy, 1233 W. Ninth, 3 p.m., Sun., Feb. 11.‡ "The Continuity of Good" (White)

Laguna Hills: United Methodist Church, 24442 Moulton Pkwy., 8 p.m., Mon., Feb. 12.‡ Translation for the deaf. "Good Without Evil" (White)

La Habra: Church, 521 N. Euclid St., 8 p.m., Fri., Feb. 16.‡ "Good Without Evil" (White)

CALIFORNIA (continued)

Long Beach (Fourth): Church, 201 E. Market St., 3 p.m., Sun., Feb. 11.‡ "Claim Your Real Inheritance" (Tuttle)

Long Beach (Fifth): Church, 5871 Naples Plaza, 8 p.m., Thurs., Feb. 15.‡ "Good Without Evil" (White)

Oakland (Tenth): Church, 1880 Mountain Blvd., 8 p.m., Tues., Feb. 13.‡ "The Search for Life" (McGrew)

Palo Alto (First, Los Altos): Maximus North Auditorium, Cabana Hyatt House Hotel, 4290 El Camino Real, 8 p.m., Thurs., Feb. 15.‡ "Your Unlimited Opportunities" (McGrew)*

San Rafael: Showcase Theater, Civic Center Fairgrounds, 8 p.m., Fri., Feb. 16. "The Search for Life" (McGrew)

Solvang: Veterans Memorial Bldg., 1745 Mission Dr., 3 p.m., Sun., Feb. 11.‡ "The Search for Life" (McGrew)

COLORADO—Denver (Second): Church, S. Grant St. and E. Bayaud Ave., 3 p.m., Sun., Feb. 11.‡ "Visibility Unlimited" (Robbins)

FLORIDA—Cape Coral: Palm Tree Hall, Country Club, 4003 Palm Tree Blvd., 4 p.m., Sun., Feb. 11.‡ "God Is Your Provider" (Alton)

Clearwater (Second): Carib Theatre, 1148 Cleveland St., 11 a.m., Sat., Feb. 17. "Where in the World Is God?" (McClain)

Coral Gables: Church, 410 Andalusia Ave., 8 p.m., Tues., Feb. 13.‡ "Where in the World Is God?" (McClain)

Englewood: St. David's Episcopal Church, Selma and Broadway Sts., 8 p.m., Thurs., Feb. 15. "Where in the World Is God?" (McClain)

Kissimmee: Arcade Theatre, 222 Broadway, 3 p.m., Sat., Feb. 17. "God Is Your Provider" (Alton)

Miami (Fifth): New Covenant Presbyterian Church, 4300 N.W. 12th Ave., 3 p.m., Sun., Feb. 11. "No, You're Not Trapped!" (Leever)

Palm Springs (First, Lake Worth): Dolphin Theatre, Palm Springs Shopping Center, 3401 Congress Ave., 10:30 a.m., Mon., Feb. 12. "God Is Your Provider" (Alton)

Plantation: Deicke Auditorium, 5701 Cypress Rd., 8 p.m., Fri., Feb. 16.‡ "God Is Your Provider" (Alton)

Pompano Beach: Church, 2400 N.E. 12th St., 8 p.m., Mon., Feb. 12.‡ "Why Spiritual Healing?" (McClain)

Sarasota (First): First United Methodist Church, 104 S. Pineapple, 8 p.m., Fri., Feb. 16.‡ "The Key to the Mystery of Creation" (McClain)

ILLINOIS—Champaign: Sat., Feb. 17.‡ "The Spiritual Viewpoint" (Correll)*

KANSAS—Shawnee Mission (First, Merriam): Johnson County Community Center, Lamar and Martway, 2 p.m., Sat., Feb. 17.‡ "Diana or Christ?" (Aghamalian)

MINNESOTA—Minneapolis (joint lecture): Heritage Hall, Public Library, 300 Nicollet Mall, 12 m., Thurs., Feb. 15. "Diana or Christ?" (Aghamalian)

St. Paul (First): Church, 739 Summit Ave., 7:30 p.m., Tues., Feb. 13.‡ "Diana or Christ?" (Aghamalian)

OHIO—Delaware: Holiday Inn, 351 Sandusky St., 3 p.m., Sun., Feb. 11.‡ "Spiritual Power and Its Application" (Correll)

Wooster: Banquet Rm., Ramada Inn, 243 E. Liberty St., 8 p.m., Tues., Feb. 13.‡ "The Spiritual Viewpoint" (Correll)

WASHINGTON—Bellevue: John Van 2 Theatre, 600 106th Ave., N.E., 12 m., Fri., Feb. 16.‡ "Claim Your Real Inheritance" (Tuttle)

Lakewood Center: Prairie Hall, Little Church on the Prairie, 6310 Motor, S.W., 12 m., Mon., Feb. 12.‡ "Claim Your Real Inheritance" (Tuttle)

Seattle (Thirteenth): Auditorium, Jane Addams High School, 11051 34th, N.E., 11 a.m., Sat., Feb. 17.‡ "Claim Your Real Inheritance" (Tuttle)

WISCONSIN—Madison (First): Eastside Businessmen's Association, 3735 Monona Dr., 3 p.m., Sun., Feb. 11.‡ "Diana or Christ?" (Aghamalian)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

CONTRIBUTIONS

Contributions from members and friends for the following funds are most gratefully accepted by The Mother Church Treasurer:

General Purpose Fund
Endowment Fund for The Christian Science Monitor
Translation Fund
Fund for Developing Areas
Charitable Institutions Fund
Relief and Assistance Fund

Please make all checks payable to MARC ENGELER, Treasurer of The Mother Church. Send them to: Marc Engeler, Treasurer, A-72, The First Church of Christ, Scientist, Christian Science Center, Boston, MA, U.S.A. 02115.

VISITORS WELCOME

FORMER HOMES OF MARY BAKER EDDY

1908 1910 *Chestnut Hill, Massachusetts* -400 Beacon Street. An exhibit traces Mrs. Eddy's role as Founder and Leader of our movement—preaching, teaching, writing, and commenting on issues still current.

Visiting Hours

May 1–October 31: 11:30–4 Wednesdays, Thursdays, Fridays, Saturdays;
2–5 Sundays

November 1–April 30: closed except by appointment; phone (617)
262–2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

1875–1882 *Lynn, Massachusetts*—12 Broad Street, where Mrs. Eddy completed her manuscript for *Science and Health with Key to the Scriptures*. It was while living here that Mrs. Eddy initiated many foundational steps in establishing the Christian Science movement. These include the formation of the Christian Scientist Association; the Church of Christ, Scientist; the Massachusetts Metaphysical College. Here also Mrs. Eddy was ordained as Pastor of her Church.

Visiting Hours

May 1–October 31: 11:30–4 Wednesdays, Thursdays, Fridays, Saturdays;
2–5 Sundays

November 1–April 30: closed except by appointment; phone (617)
262–2300, extension 3794, 3795, 3796, or 3797

Closed all holidays except Memorial Day (last Monday in May) and
Bunker Hill Day (June 17)

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

TESTIMONY MEETINGS

Meetings at which testimonies of Christian Science healing are given are held in Christian Science churches on Wednesdays. A cordial invitation to attend these meetings, as well as the Sunday services, is extended to all. Information telling where and when these are held is given in the Directory in *The Christian Science Journal*.

Two ways to start your Sentinel coming: toll-free number, or clip-out coupon.

If it's easier to phone (and you live in the continental United States), call 1-800-225-7090 to subscribe. Otherwise, just send this coupon.

CHRISTIAN SCIENCE SENTINEL® Box 125, Astor Sta., Boston, MA, U.S.A. 02123

Please send me the Sentinel for

☐ 6 months \$8.75* ☐ 1 year \$17.50*

☐ Check/money order enclosed. ☐ Bill me later (North America only).

Name _____

Address _____

Apt _____

City _____

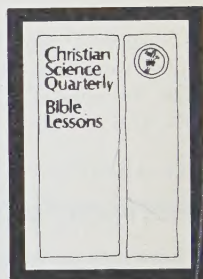
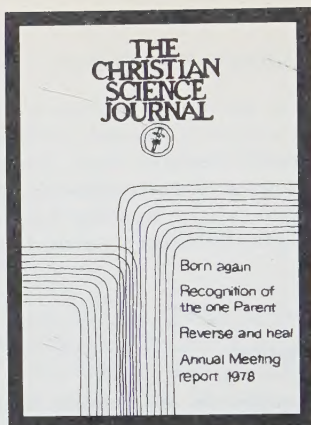
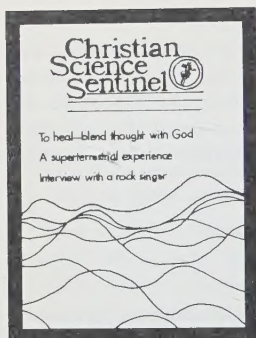
State/Country _____

Zip/Postal Code _____

*Outside U.S.A., please use current local exchange rate.

R8H

1-800-225-7090



WINDOWS

The **Sentinel** is only one way to let in more of the Christ-light. Look to the **Journal** . . . and the **Quarterly**, too.

The **Journal**, published monthly, invites original thought. Its articles and editorials open up Christian metaphysics in surprising, and healing, ways. Like the **Sentinel**, it includes testimonies of healing. It also carries current listings of Christian Science churches, practitioners and nurses, and other important church information.

Through the **Quarterly** you look deeper into the Bible and the Christian Science textbook. It outlines weekly Bible Lessons in these two books on subjects of vital interest, and brings new perceptions of the scope and healing power of the Scriptures.

The **Christian Science Sentinel**,[®] The **Christian Science Journal**,[®] The **Christian Science Quarterly**,[®]— **Bible Lessons**. Windows on what you really have, and are.

Explore them, or subscribe, at any Christian Science Reading Room, or write for free sample copies or subscriptions to

The Christian Science Publishing Society
One Norway Street, Boston, MA, U.S.A. 02115



A CHURCH WHERE YOUR SUPPORT IS NEEDED.

For a student of Christian Science, church membership is an active thing ... not only in relation to a branch church, but in relation to The Mother Church, too. The light of Church shines so much brighter when yours is shining along!

When you join The Mother Church it means you support all the Church's worldwide healing activities — strengthening Christian Scientists, and enabling Christian Science to enrich others' lives, as well.

So never doubt that your membership is important.

For information about joining The Mother Church, ask any branch church clerk or Christian Science practitioner, or write to

Clerk of The Mother Church, The First Church of Christ, Scientist
Christian Science Center, Boston, MA, U.S.A. 02115

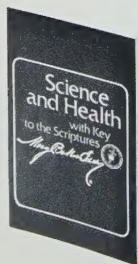
A family that cares

A close-knit family can bring comfort. In a family you work together. You support and trust each other. You're forgiven when you've slipped and you're helped to do better the next time.

It's much the same way with the universal family of God's creating. The Bible speaks again and again of God's patient forgiveness and of His expectations for us. It teaches us to love God with our whole heart. We're asked to live the full dimension of a Christian life.

If you'd like to know more about God's care for you and your family and how you can understand better the whole family of God, *Science and Health with Key to the Scriptures* by Mary Baker Eddy is a book that can help you. With this book you will learn what it means to be God's child and you'll see how obeying His laws brings comfort.

You can get a copy of *Science and Health* at the Christian Science Reading Room near you. Or you can order direct today by sending \$3.00 plus \$.50 to cover mailing to:



Miss Frances C. Carlson, Publisher's Agent

One Norway Street, Boston, Massachusetts, U.S.A. 02115